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1863

# INAUGURAL OF W<sup>m</sup>. J. ✓ PRESIDENT CURTIS,

OF

KNOX COLLEGE,

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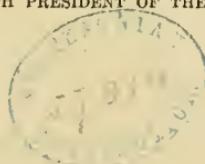
# KNOX COLLEGE,

GALESBURG, ILL.,

JUNE 25, A. D. 1863,

BY REV. WILLIAM S. CURTIS, D. D.,

FOURTH PRESIDENT OF THE COLLEGE.



PUBLISHED BY THE TRUSTEES.

GALESBURG, ILL.

1863.

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# A D D R E S S.

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GENTLEMEN OF THE BOARD OF TRUSTEES:

After an absence of twenty-five years, with the exception of nine months and occasional visits, I find myself in the State of Illinois. Under her serene and brilliant heavens, my youth passed into manhood. Along her quiet streams, through her beautiful groves, and over her broad prairies, I have roved, when life was fresh as the flowers of spring that met my eye, and restless as the grass that waved around me in the gentle breeze. Some of my happiest recollections are of her. Some of my purest and sweetest associations are with her. Into life's texture she has woven many a golden thread, and imparted many a brilliant color. Here not only youth put on physical strength, but within the walls of one of her literary institutions she taught my mind to think, and sent me forth to gather honors in the walks of science, literature, and professional life. And here, too, I trust, I found that jewel of the heart, which is above all price—the pearl of eternal life. I owe much to this State. I would discharge the obligation.

Gentlemen: You have elected me to the Presidency of Knox College; a position of dignity and responsibility, enabling me to complete life's work where its foundation was laid. I acknowledge the honor. I feel fully the magnitude of the trust. The only drawback upon the present hour is the deep consciousness of my limited ability to accomplish all the good I desire. But whatever of early training, or

subsequent acquisition, is mine; whatever of wisdom and experience, in connection with other literary institutions, I may have gained—all, with untiring industry and honesty of purpose, is pledged to conserve and advance the interests of this Institution.

It is naturally expected on this occasion, and it is fit in itself, that I should say something with reference to the work before me.

### THE COLLEGE, THE AMERICAN COLLEGE, then, is my theme.

The College presents itself under two aspects—the material and the immaterial, the physical and the spiritual. Each is essential to the other. They interpenetrate. The union of the two constitutes the true ideal.

The outward aspect begins in the buildings. This gives to it location. There must be buildings, both for the very existence and successful operation of an institution of learning. The error has been in leaving off at the beginning. Some have supposed that with the erection of an imposing structure, or structures, the College was made; that it would *run* of itself. In many instances, it has run of itself, and run itself out; or rather its rooms have never been filled, and its walls have gone to decay. Some of the States have erected costly and capacious edifices, yet have no College. It is unwise to expend the whole, or the greater part, of an endowment in the erection of buildings. The outlay should not be greatly disproportionate to present demands. New structures should be added, or old ones enlarged, only as necessity requires. They should be adapted to their purpose. Though we have copied from the English, and Oxford and Cambridge are the outgrowth of the Monastic institutions of the Middle Ages, the cell of the monk should not be reproduced in the dormitory of the student. The room of the student should be sufficiently lighted, properly ventilated, and possess an air not of homely, but home-like comfort. The Recitation Room should be redolent of thought. The Chapel should inspire the spirit of religious devotion.

The whole in its parts, and the parts in the whole, should be adapted to their purpose.

Nor should æsthetic effect be omitted. It is a shame that so many of our College edifices are so barren of all beauty and architectural expression. Often, with the same means expended in their original construction, they might have been made objects of real pleasure to the eye, and of cultivation to the taste. They should express the spirit of the age and the very genius of learning. Around them, and in them, the youthful scholar is to spend some of the most susceptible years of his life. What impressions shall the very wood and stone, the brick and mortar of his Alma Mater, fix upon him? With what associations shall he look back to her? As the convict to the gloomy walls around him? Or as a true son of science and letters, to a work of art, and a fit abode for Apollo and the Muses?

The surroundings, also, constitute an important feature in the physical aspect of the College. The grounds should be tastefully laid out with gravel-walks, decorated with choice shrubs, beautified with flowers cultivated by the hand of the student in his hours of relaxation. Over all, and crowning all, majestic and graceful trees should be permitted to lift their heads and spread their branches, that the Academic grove may be more than a classic reminiscence; that it may be a joy and an inspiration to the youthful scholar. Was it purely accidental that Socrates and Plato drew their students around them in the grove and on the banks of the little Ilys-sus? Was there not a deeper principle that invited to meditation, and predisposed the mind to profound thought?

But the physical aspect of the College is not complete till the buildings are filled—until each department of instruction is furnished with the material for its specific work; and whatever contributes to general culture shall have found its appropriate place.

Here, then, the Cabinet should collect, arrange, and exhibit the choicest specimens from the mineral kingdom: that the student and the man of science may see the results of cry-

tallization in all its geometric forms and chemical combinations. Here rocks, fossils, and minerals should be gathered, carrying back the mind to past geological ages; showing us how the world was built; what plants have grown upon it, now extinct; what animated existence once peopled its slimy deeps, or roamed through its primitive forests.

Here, too, the Laboratory should be furnished with ample apparatus to unlock the secrets of nature, to untie the wedlock of simple substances, to release the gases from their confinement, to precipitate the more ponderable substances, and show us the proportions and laws by which out of only some sixty elements a world so useful, so varied, and so beautiful as this, is built up.

Natural Philosophy, also, should here find the means of testing her facts and illustrating her laws. The instruments for the elucidation of optics, electricity, the mechanical powers, the force of gravitation, hydrostatic pressure, and so on, through the whole of this field of observation, should be here carefully kept and skillfully used.

Here, too, an Equatorial instrument should find place in some lofty tower or observatory, with all its attendant aids of mechanical contrivance, both for original research and the verification of facts already known in the grandest of the sciences.

A Library, also, should here enrich its shelves with the choicest treasures of thought, produced by every living people, or handed down from the silent ages of extinct races. "A good book," says Milton, "is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life."

A Museum should here unfold its doors to receive whatever is rare and curious in nature and art, contributed both by the sons and friends of the Institution. Objects illustrating the manners, industry, and religion of uncivilized races of men, should here find a place. Coins, which carry back the mind to the highest antiquity, and preserve the names

and the very features of conquerors, kings, and emperors, should here be arranged in cases.

Here, too, should the Fine Arts find a consecrated home. Either in a gallery appropriated for the purpose, or as embellishment to Cabinet, and Library, and Museum, should Statuary and Painting address the eye, awaken the æsthetic emotions, and refine, purify, and elevate the whole man.

To carry forward these objects, and secure a corps of competent instructors, the College needs a large endowment. Not only should it be ample for present purposes, but, also, for prospective ends. The buildings will need to be repaired and enlarged, or new ones erected. The grounds at the appropriate seasons will need to be dressed, and new charms added to them. New minerals will need to be placed in the Cabinet, and new instruments in the Laboratory, Philosophical Chamber and Observatory. A yearly generous appropriation will be necessary to replenish the Library, and keep it furnished with recent publications. The Museum and Gallery of Fine Arts will need new objects of interest and works of genius to increase their usefulness. The increasing demands of the age upon public institutions of learning will add new departments, and hence will render an increase of instructors necessary. Already the school of Civil and Military Engineering, the school of Industrial Mechanics and Physics, the school of Agricultural and Analytical Chemistry, and the school of Drawing and Perspective, have been opened. The bestowment of prizes for superior excellence in certain branches of study, will commend itself to the judgment. A foundation for poor, yet deserving, young men, who give great promise of usefulness, will be felt to be necessary. All these are the *material* of education, and show us the physical aspect of the College.

But I noticed that there is a spiritual aspect. These buildings are to be pervaded with life. These rooms, and halls, and repositories of Nature and Art, and conserved Thought, are to feel another presence—the presence of living forces. This is the home of scholars and aspirants after scientific and literary

culture, and the very atmosphere they breathe, which envelopes their abode and its surroundings, is to be redolent with thought. The genius of true learning is here to be enthroned, to preside over these materials, and appropriate them to its purpose. Here the man of varied acquirements and profound thought is to push forward original research, bringing forth his intellectual treasures to stimulate other minds to activity, to take youth by the hand and lead it forth into the Elysian fields, and develop its powers in presence of, and in contact with, truth. For this purpose, he must not only be intellectually competent, but he must be enthusiastically devoted to his profession. Teaching is a profession. In the highest departments of knowledge it is a learned profession. To the three original professions modern times has added a fourth. It is inferior only to the sacred, with which it seems to have many affinities; for we see the two so often combined in the same person. There is a facility in stepping from the sacred office to teaching, and from teaching to the sacred office, that does not exist between the other professions. In dignity and importance they are very much alike. The day has gone by when the ideal of a teacher suggested a book-worm, with thread-bare and antiquated garments, and a crotchet in his head which disqualifies him for the practical and more honorable duties of life. He is not to be a recluse, but he is to feel the forces upon the broad avenue of life, and they are to feel him. He must be a man of generous culture, and at the same time eminent in his department. He should be second to none in his specialty. He cannot instruct the youth of to-day without being far in advance of them in their studies. He must not only be in advance of them, but his name should be known and have honorable mention outside of the sphere of his immediate duties and daily toils. I have said he must be enthusiastic in his special department. Without this the learner will not be waked up, nor fired with zeal and industry in the pursuit of his particular branch of knowledge. His own soul must be on fire if he would kindle the flame in the heart of youth. He must, also, possess a knowledge of human nature—I should say *boy* nature. He

must be a *boy* himself, only a little older, and far in advance of those around him, in amount of information, in grasp of mind, and in experience of life. It was said of England's greatest and most successful teacher, the late Dr. Arnold, that he was the king of boys. He possessed a boy's nature, and manifested it in sympathy with the trials, amusements, and pleasures of his pupils. It drew them wonderfully near him, and him wonderfully near to them. At the same time, he maintained his dignity, and preserved his influence over them. Finally, the teacher must not only love his work, for that is implied in enthusiasm, but he must love his pupils. They are immortal beings. They are not only in a course of discipline with reference to this life, but with reference to that which is to come. Their moral nature cannot stand still while their intellectual is being exercised and developed. Though they be little impressed as to their spiritual nature through the Natural Sciences, Mathematics, or the Classics, yet they will feel the moral forces operating around them; and in the study of Moral and Intellectual Science, the Evidences of Christianity, and those portions of the Bible assigned in the regular curriculum of the course, they will come directly into contact with the religious element. No man can be liberally educated in this day in ignorance of Bible History, Philosophy, Literature, and Religion. The spiritual welfare of the student is not subordinate to the intellectual, but the intellectual is subordinate to the spiritual. Indeed, practical religion determines the individual aims of liberal culture. It consecrates the soul to human learning, not only by legitimating its ends, but by subduing the passions and harmonizing the moral and intellectual man. The highest interests of the soul necessarily react favorably upon its lower interests—the purely intellectual. Love, therefore, of the pupil in his highest interests is favorable to his progress in learning. The greater includes the less. Besides, love immeasurably increases the personal power of the teacher, in securing the narrower objects of his profession. Thus Coleridge, in stating the three canons for the education of youth, says: "First, to work by love, and so generate love." "My

experience tells me that little is taught or communicated by contest or dispute, but everything by sympathy and love. Collision elicits truth only from the hardest head. I hold motives to be of little influence [except as connected] with feelings." The College is the home of those devoted to the practical duties of teaching and those who are passing through the educating process. It is a life. It is not a mechanism. It is a life of culture. It is not a thing made, though material do enter into the conception. It is a growth. Though the two ideas are involved, the last is the more important. Life is imparted to those who resort to its academic halls and classic shades.

This, then, brings us to the *true educating process*; not outside material or its appliance; not instructors or their qualifications; not a curriculum or rules of discipline; but the internal process that transpires in the mind being educated. There are two views of education as its ends are distinguished. One is simply to impart information and cultivate the facility of applying it to the various practical purposes of life. This being the theory, the mind as an instrument of power merely, either with or without much information, is not regarded. This is the view of the practical man. He would discard from the system of education the higher mathematics and the ancient classics. If mathematics are studied sufficiently for civil engineering and the purposes of navigation, for agricultural industry and the mechanic arts, it is enough. For the study of the ancient languages, he would substitute the German, the French, the Italian, the Spanish. Let something *useful*, he would say, be learned. Let something be acquired that will gain the Almighty Dollar, or promote the outward ends of life.

Now, I would not depreciate this kind of culture, or undervalue the material interests of society. There *is* a practical education, and it has its uses. We need railroads, and if so, persons sufficiently acquainted with science, or that kind of science necessary to their construction. We need agriculturalists; not only those who can hold the plow, or reap the

golden grain, but who, in addition to the skill of operative industry, understand the application of science to this great pursuit. We need machinists; not only those capable of making an implement after a given pattern, but who understand Nature's great laws in their application to machinery; the three mechanical powers—the force of gravitation, hydrostatic pressure, friction, and so on; so as to be able to construct a machine upon scientific principles, and to state its movements and the action of its forces accurately in figures. This, then, being the view of education as held by the practical man, there can be no objection to it. Only as it is made to exclude education in a higher sense, and as viewed from a true philosophic position, is it objectionable. But in this way it is objectionable. Many make it to pass, not only for education, but for education in the best and only true sense. With them the word education, and its cognates, mean nothing except the acquisition and ready application of knowledge to the practical arts of life.

But there is education in a different sense, and with a different end to be accomplished by it, as viewed in a true philosophic spirit. Though practical in its final results, it makes not the acquisition of knowledge so much an end as a means. The end here is mainly power—growth from within, not accretion from without. This is education in its highest and best sense, and is more in harmony with the etymology of the term and the laws of mental progress. The word, as we all know, is derived from the two Latin words *e* and *duco*, to lead out, to draw forth, not to conduct into from without. The materials, in this sense of mental superiority, must be essentially within. If the design of intellectual elevation exist, it must be in the mind to be elevated. The instrumental agents, also, to be employed, are the faculties of the mind itself and the habits superinduced upon it. The seat of expansion, of activity, of power is within. The quantum of knowledge derived from without, or the number of facts stored in the memory, is not the true measure of intellectual progress. In that case, *in* and *duco*, to lead in, should have been employed. To educate the mind, is to draw out its

capacities, not to stuff it—to awaken its latent energies, and give them breadth, elasticity, and projectile force. It is to develop the germs of thought and beauty, not to render the mind a passive receptacle for whatever impressions or facts may be conveyed to it. “Alas, how many examples (says Coleridge) are now present to our memory, of young men, the most anxiously and expensively be-school-mastered, be-tutored, be-lectured, anything but *educated*: who have received arms and ammunition, instead of skill, strength, and courage: varnished rather than polished: perilously uncultivated! And all from inattention to the method dictated by nature herself, to the simple truth, that as the forms in all organized existence, so must all true and living knowledge proceed from within; that it may be trained, supported, fed, excited, but can never be infused or impressed.”

True, knowledge from without may be conveyed into the mind, but it is for a very different purpose than that contemplated by the practical man. The *object* in this case is to stimulate the mind to activity. Facts and principles from without are taken up into the mental constitution to increase the mental muscle, as food taken into the physical system unites with it, and gives it strength, lithness, endurance, activity. Otherwise food taken into the mind is not a means of education, either by drawing forth the faculties in the *act* of acquiring, or by uniting what is acquired with the inner life. The receiving mind and the truth received must coalesce. Information from without must combine essentially with the life-principle. It must enter into new combinations, so that when reproduced it shall appear in new dress, and with original conceptions. Thus the plant that is in process of growth, selects the materials of which it is composed from the earth, the air, the sunshine, the shower, and combining these, pours them forth in the freshness of its leaves, the beauty of its flowers, and the richness of its fruit. By its own inherent power it organizes foreign substances into itself. Vivified by vegetable life, and distributed according to the organic law of the plant, they now constitute the plant itself. So education, in the view we now take of it, presupposes the

combination of all its foreign acquisitions with the mind. Accretion simply is not the idea. Action and reaction must be reciprocal. Knowledge received from without must take on life, and in turn impart life. Thus food taken into the system, takes on life, and then reacts in increasing the life the system already possesses. Facts and principles are taken into the intellectual system, are distributed and arranged into an organized whole, and become vitalized with the mind. To take acquired information into combination with the faculties themselves, and give it the stamp of the mind in its own peculiarity and originality—this is true culture.

Besides, in this process of intellectual growth, it is the province of all true information taken into the mind from without to *suggest* more than it really is. The fact from without uncovers the one in obscurity with which it lies connected in the mind. The object of perception in the act of perception, not only calls into being emotion, feeling, and purpose, with which it may be associated, but reveals the wheels and cogs of the internal machinery. The *object* of beauty from without excites the sense of the beautiful within, and reveals to the internal eye the hidden world of beauty. Thus to uncover, or call *out* of ourselves, information suggested by that taken into the mind, is one of the great ends to be attained in the educational process. The mind, so to speak, must be carried into itself. It must possess itself of the treasures of its own being. Out of the depths of its own nature must it call forth knowledge, classify facts, and deduce principles.

Nor is this all. The educational process requires that knowledge be *familiarized* to the mind. Not only must there be ideas from without and from within, but the mind must become intimately acquainted with its own intellectual furniture. It is not so much the amount of knowledge possessed by this individual or that, that constitutes mental superiority, as the control which each has over his intellectual resources. How common is the remark, "I knew this or that, if I could only have thought of it, or had understood

how to apply it." The truth is, he did not know it. No man *knows* a fact or principle who is incapable of bringing it out of the depths of his own being when called for. No man knows the alphabet, if he does not know the whole of it, each letter in distinction from the rest, and the power of each in combination to form words to express ideas when needed. The *original* elements of knowledge are alike, the same in all minds, in the peasant and the philosopher. Even a little child has all the facts of consciousness, and knows matter in its properties. The elementary principles which lie at the foundation of all human knowledge are common to the world. But the use of these principles, and familiarity with them in their use, are the prerogative and reward of the diligent student only. It is not, therefore, so much the object of education to impart original information, as to familiarize the mind with what it already knows. The instruments, their use, and the material on which they are employed, are all within. A little that is well known, and always at command, is better than a Thesaurus imperfectly known, and never ready at command when needed. "Beware of the man of one book," is an old adage. Intellectual light that is concentrated upon a few points, renders them the more luminous. Diffuse the rays over a wide space, and objects appear dim, and are hard to define. Hence the advantage of a specialty. Truth brought into the focus of the mental sun-glass is resolved into its constituent elements. The preëminence of ancient Greek culture lies in the assiduity with which the mind was devoted to the detail of what it undertook. The drama, architecture, statuary, painting, oratory, indeed every form of literary art among that ancient people, shows that as the field of effort is narrowed, or the rays of human intelligence are concentrated upon it, in the same proportion is there increased perfection of results. True, the principle here is not to be carried too far. The field of research is not to be narrowed out of all proportion to the truth to be explored, or the number and character of the faculties to be developed. The object should be the attainment of just such truth, and just such familiarity with it as will give the highest polish to

the intellect, and put into its possession the deepest principles and the readiest use of them. This leads to the formation of correct intellectual *habits*. No man can familiarize knowledge to his mind, without mental force express itself in well-defined modes. The formation of correct intellectual habits, therefore, is only another name for the educational process.

Nor is the process confined to mere accumulation, or the generating of intellectual power. It includes the *taste* with which ideas are arranged, and the dress in which they appear. It cultivates the field of Literary Art. It results in intellectual embellishment. The word culture is derived from the Latin *colo*, to apply labor to the ground, to bring forth the germs within it, to train the young plant after it springs up, not only for purposes of utility, but also for aesthetic effect. To develop the principle of vegetable life, till it fill the air with its fragrance, our dwellings and their adjacent grounds with embellishment, is not unlike the process by which the aesthetic part of our nature is developed into beauty, and the capacity to perceive, appreciate and admire it whenever found. To cultivate the mind in this direction, is to till the sacred soil, quicken the germ, train the tender plant, till like the life-principle just mentioned, it fill our literature with its fragrance, our mental homes with beautiful conceptions, nature itself with additional charms, and find for itself an enduring conservatory in the Fine Arts.

Style, as an intellectual production, is a growth from within. Thought and the dress in which it appears are a growth together. Style roots itself ultimately in germinal ideas, as form in nature and art is determined by conception. Style is the form in which ideas are expressed by human language. As the one grows, the other grows. As the one changes, the other changes. Style is dependent upon the growth and culture of the mind. It becomes profound, characterized for simplicity, distinctness and strength, as the mind is thus characterized. It becomes clear, characterized for distinctness of statement and perspicuity as the mind is thus distinguished. It becomes beautiful as taste is improved, and the light of the imagination is reflected through it. Beauty grows by culti-

vation out of the mind, as naturally as flowers out of the plants they adorn. To beautify the style, is to multiply beautiful conceptions. The form and the thought go together. They are interwoven. They are separable only by mental analysis. Beauty of style can no more exist without beauty of thought, or beauty of thought without beauty of style, than flowers can grow without the vital stock, or the vital stock without them. Thought-culture, therefore, is style-culture. One grows out of the other. One expresses itself in the other. Culture and beauty, therefore, become one. The expression of beauty also stimulates the mind to reproduce itself in the same way. Thought acts upon the form, and the form upon the thought. The union of the two is the perfection of beauty. When thought is lost in the form, and the form in thought, there is nothing more to be desired. The whole field of Literature is filled with the blossoming of the mind. Culture is but another name for beauty, and beauty for culture.

It is needless to say here that the ground work of this culture lies in the study of the Higher Mathematics, the Ancient Classics, and Metaphysics. Nothing can be a substitute for these in the educational process. They have stood the test from the revival of letters to the present time, through the whole period of modern attempts at intellectual cultivation. Where a change has been effected, and they discarded, or superseded by anything regarded as more practical, education has become superficial and finally resulted in a failure. The natural sciences, the modern languages, criticism in English studies—all good in their place—have been substituted, and the result has been a failure. I will not, however, enter into this discussion.

But I should fail to do justice to this subject did I not notice the connection of Christianity with it. We affirm then that neither the objects nor the process of *modern* culture can be attained without Christianity. Her rays must penetrate the intellect, her power must be felt at the heart, or mental training is inadequate and imperfect. The elements from above must meet the elements from beneath, and be intertwined with them to give depth and permanency, beauty and purity

in the highest degree to mental growth. Training under Pagan and Christian auspices are different things. However much we owe to the former, the latter completes the process. As a historian, Moses is superior to Heroditus ; as a religious teacher, Christ is superior to Socrates ; as philosophers, Lord Bacon and Bishop Butler are superior to Aristotle and Plato. In the walks of the Imagination, also, the Muse that seeks her inspiration at

“Siloa’s brook that flows  
Fast by the oracle of God,”

is superior to all the Muses on Mount Parnassus. Sad were it, indeed, if the minds of our young men were left to unfold simply under the light of Nature, of physical science, of ancient pagan culture, or of art, systems, and ideas, in modern times, which recognize no God supernaturally revealed, no Bible supernaturally given, no Savior supernaturally impressing himself upon the world. Mental culture, therefore, reaches its highest culmination only as Christian thought pervades it, as Science, Art, and Literature grow out of Christian ideas, or rather as Christian ideas are organized into the working spirit of the young aspirant after self-culture and high intellectual acquirements. The heart must be taken into the process. Freed from passion and all unholy ambition, it clarifies the mental ray. As the motives are pure, the objects of education become sublime. The one acts upon the other. As previously noticed, the heart reacts upon the intellect, and the intellect upon the heart. Not till the cultivation of the heart is taken into the account, is the educational process complete, or even rightly conceived. The true ideal is divine. As the weaver of Gobelin tapestry fixes his eye upon the pattern above and before him, so must the student fix his eye upon the pattern shown in the Mount. He must reach the point where in his experience, and from deepest conviction, he can say :

“Too long have I, with tearful eye,  
Pored o’er this tangled work of mine, and mused  
Above each stitch awry and thread confused ;  
Now will I think on what in years gone by

I heard of them that weave rare tapestry  
 At royal looms, and how they constant use  
 To work on the rough side, and still peruse  
 The pictured pattern set above them high ;  
 So will I set MY COPY high above,  
 And gaze and gaze, till on my spirit grows  
 Its gracious impress."

This is true education; for it makes the ultimate end in human progress not only intellectual, but moral. It gives the greater grandeur to the process, as it links results not only with the best interests of time, but with the interests of eternity.

I have spoken of the College in its material and intellectual aspects.

Let us now notice briefly some of its relations.

Its relation to *Science and General Literature* is obvious and intimate. How large a number of works on science, physical and metaphysical, come directly from men connected with literary institutions. Many are not content to confine their efforts to the drill merely of the recitation room. They are stimulated to original research. They aim at scientific discovery. They would add to knowledge outside of the text-book, and by so doing prepare themselves all the more to teach that which lies within it. College life and its surroundings favor this result. Books, and philosophical apparatus, and contact with highly cultivated mind, and devotion to some one branch of science, both from choice and occupation, and the very air that is breathed, all unite to lead forth the mind into new and fresh fields of thought. The result is what might be expected: science is enlarged; she yields up her richest treasures; information is diffused, and other minds catch the inspiration. Or if one look abroad upon community, wherever we notice men engaged in original research, we shall find that they received their training in the College. Where our scientific men originate, is not a question. They come from the College. It not only stimulates the mind, and furnishes the facilities for original research, but it, and it alone, gives to the mind the habit of close observation, and

the power of strict deduction, by which an advance in science is rendered possible. Not only must facts be noticed, whether of external phenomenon or internal consciousness, but they must be noticed with profound meditation, and the principles deduced from them must be with the most logical accuracy.

Literature, also, is equally indebted to the College. Not only are her fruits gathered up into the library, and interwoven with the life of culture afforded, but the elect sons of College, who preside over her immediate interests, and seek to promote her usefulness, send out streams of their own to gladden the heart, inform the mind, and refine the taste. Those, too, in other walks of life, who labor in the same direction, it will be found have caught, their inspiration, and were stimulated to activity, by the training in the College. I do not mean to deny by this that men have contributed to this department of intellectual effort without this previous training. But they have been men of superior natural endowment, and, in most instances, so favorably situated in life as to indulge the native bias of their minds; or, if not thus situated, the original force of their characters has enabled them to overcome difficulties, under which ordinary minds would have sunk. They have gained preëminence, not because of the want of College education, but in *s spite* of that want. The light of genius was in them, and they could not but shine. On the other hand, many who have been educated in College have contributed nothing to embellish literary art. They have gone out of sight, or been otherwise engaged. But neither the one nor the other is a criterion on this subject. They who have risen to eminence without a generous culture, have always been conscious of the disadvantages under which they have labored, and their works have ever shown the marks of imperfections which the College only could have remedied. Those who mine in the depths of philosophy, or embellish song, or furnish the weighty articles for the monthly magazine, or give dignity to newspaper paragraphs, or reproduce the facts of the past, and state their underlying principles, and throw around them the charm of

rhetoric, till they detain us like the Ancient Mariner the Wedding Guests, must be College bred. Thucydides and Tacitus prepare the mind of the future historian; Homer and Horace that of the poet; Aristotle and Plato that of the philosopher; Prescott and Bancroft, Longfellow and Bryant, Locke and Hamilton, show us the connection of the College with general Letters.

The College, also, is related to the *Professions*. Indeed, without it, they could neither honor the title "learned," nor be honored by it. Medicine, Law, and the Christian Ministry, as professions, are based upon clearly ascertained principles. Each is distinguished from the others, and all from *quackery*, by such principles. Each consists of principles and their application to the practical wants of man. Medicine is a science. Its employment in the cure and prevention of disease makes it a profession. Law is a science. The application of its principles in the administration of justice between man and man, makes it a profession. Theology, when systematized, is a science. The application of it by a living ministry, makes it a profession. Hence the phraseology—the theory and practice of Medicine, the Law and the practice of the courts, Theology and pastoral duty. It is not asserted that the professions never change, or may not be improved. Medicine in the days of Hippocrates and Galen, Law in the times of Draco and the Pandects of Rome, and Theology in the hands of Dun Scotus and Thomas Aquinas, were very different from the same departments of science in modern times. All sciences improve. New principles in Medicine, Law, and Theology are discovered, and new applications are made of the old ones. It is not only the duty of the physician to understand the principles of his profession, as laid down in the books, but to study the laws of life and health as disclosed in animal life, especially in human life, that he may learn the causes of disease and death. He must not only understand *materia medica* as a study of the books, but he must know the various elements of nature, and their relation to his profession, that he may preserve the health and cure

the diseases of his fellow men. It is not only the duty of the jurist to understand the principles of his profession as found in Justinian and Blackstone, but he is to ascertain new principles, and the new application of old ones, in recent decisions of the courts, and in the civil history and social advancement of modern enlightened countries. So, too, the theologian is not to stop with Origen and Armenius, with Calvin and Wesley, but he is to make himself acquainted with sacred science as it now exists. Recent exegesis has done much to give a correct grammatical construction of the Bible, and rules of hermeneutics a correct interpretation, and fundamental principles in philosophy new modes of explaining the doctrines. Nor should he fail to cherish the hope that he himself may do something to illustrate the sacred page and adorn his profession. Besides, who are to write the tomes, weighty, elaborate, and of authority, in these professions? And who are to man the schools as professors in which these professions are taught? Who is to do all this? I am willing to confess that men of rare genius have shone in all these departments of labor without the discipline of College life; but how much greater would they have been, how much more extensive and accurate their acquirements, and how much more good they would have accomplished, had they been properly educated. What now would be our reliance if we were wholly dependent upon these few and rare instances of splendid genius? How soon would Medicine, as a science, dwindle into insignificance, and, as an art, into superstition and charlatanry. How soon would the distinction between the able jurist and the inert pettifogger be lost. How soon the clergymen, now respected for his learning as well as his piety, would sink into the intellectual driveller and pious ranter. As for professional schools, and elaborate works on professional science, we should have none. Our forty medical schools, and twenty law schools, and fifty theological seminaries, would be disbanded. I will not here speak of the incidental benefits to community of the information put into circulation by educated professional men. Their loss would be a public calamity; and they would be lost but for the College. We sometimes

smile at the practical blunders of the educated man ; but we have more to fear from the ignorance of the uneducated. It is a serious thing to put life, and health, and property, and even the salvation of the soul, into the hands of the charlatan.

The College, also, is related to *politics*. It does not expend its force upon science and literature, the professions and professional schools, which may seem more closely connected with it. Its energies are felt upon a broader expanse. Its influence describes a wider circle. Where the form of government is popular in its character, the people will be stirred by the questions of the day affecting their social and civil interests. Parties will be organized. The political canvass will often become intensely exciting. The ballot-box will be made to settle the most important principles of government, and the gravest questions of public policy. It will reach the deliberations of the Senate ; it will influence the decisions of the Judiciary ; it will strengthen or weaken the hands of the Executive. The ballot-box is the most impressive symbol of popular power. The people, also, are capable of being misled. Under the guidance of designing men, they will be misled. When the elective franchise is extended, the press comparatively without restraint, and the freedom of opinion almost without limit, the partisan will find opportunities and facilities for the advancement of selfish ends, however detrimental to the public good. The emoluments of office are sufficient of themselves, in a country great and rich, to stimulate one party and another. Add to this, popular ignorance and prejudice, the excitement of the most ferocious passions, and the intense love of power in political leaders, and what a sea have we spread out before us, susceptible to every wind that blows, and what elements of storm are ever ready to visit it. The ship of state must ride upon this sea. It must ever be exposed to these elements. Its sails are liable to be torn ; its masts cut away ; its helm may pass into the hands of unskillful pilots ; its crew may become mutinous, and arrayed in hostile factions one against another, as painful events are now teaching us. Now, who shall pilot the ship out of dangerous seas into smooth waters ; who repair the

damage, or heal the divisions among the crew, and induce in them again love for the old hulk ? What we need is, men of enlarged capacity, who can see the underlying principles of political measures ; who are not so blinded by immediateism as to be unable to comprehend the remote consequences of a given course ; and who are too honest to be imposed upon by the mere catch-words of party. We want men who will go before the people, and discuss the questions of the day, upon their true merits ; who will tell the people what is for their true interests—not for to-day, but for to-morrow, and for all time to come ; men who will adorn the halls of legislation with argument, not degrade them with party slang—make them redolent with the beauties of culture, and not resonant with coarse and vulgar speech ; men who can see and will penetrate the sophistries and concealed designs of wicked men, who can and will lift a question out of its mere party aspects, and give it a broad and comprehensive view. We need men in the judiciary, also, who will serve as a check upon hasty, unwise, and party legislation. To do this, they must not only be honest, but understand the general principles of human society, the organic laws of the particular government under which they exercise their functions, and the special enactments passed from time to time. These they must explain, and apply to particular cases, without fear or favor. They are the agents of society at large, not of a section or a district, much less of a party. The Executive, also, should be the ruler of the people, not of a party. He is bound to see that the laws are executed, not to build up this party, or put down that. He is to exercise his power for the public good, not to pervert it for the gratification of individual love or hate. He is to understand the duties of his office, and perform them. Now, where shall we find men with the requisite qualifications for all these positions ; or rather what is the *process* that will qualify them for these high trusts ? Some, by native vigor of intellect, may push themselves up into these posts of influence, and discharge their responsibilities with credit to themselves, and for the public good ; but the College after all is our main reliance. It, and it only,

gives the requisite mental discipline. Besides, some of its studies (constitutional law, civil history, and political economy) directly fit men for these public duties. Nor have the public been slow to appreciate the superiority of such men in the conduct of civil affairs. Seventy thousand men have been educated at the higher institutions of learning in our land. From them as a class more have been chosen to public office than from the millions who received not their training. The country has produced six thousand lawyers, nearly one-half of whom have been educated. We all know how largely our public men are taken from the legal profession; yet three-fourths of those selected to office have been from the educated half. Twenty-five of the signers of the Declaration of Independence, the committee who drafted the present Constitution under which we live, and all of the Chief Justices who have been appointed to the Supreme Court of the United States, were educated men. Of the fifty-nine Presidents, Vice Presidents, and Secretaries, since the organization of the government, forty-three have been educated men.

Finally, the College is related to POPULAR EDUCATION. Its influence is not confined to the heights of learning and of politics. It descends into the quiet valley, among the tender plants and flowers, affecting the mind in its earlier developments. Common Schools, and those of an intermediate rank, are an offshoot from it. The College trains the teachers; it qualifies those who prepare the text-books; it inspires the general tone of education at the fountain. "Where the university is cherished," says one, "classical schools will be formed to prepare the candidates for it; and where the classical schools are prosperous, common schools will spring up around them. The College requires lower institutions as its auxiliaries, and what it demands will be supplied for it. It enriches the soil from which it draws up its nourishment. It awakens the spirit of education, and without this a State law may appoint masters over the children, but will never make those children scholars, nor those masters instructors." The College is a life. It is a life of culture. It originates inferior institutions. It fosters learning in its incipient stages.

It is like the Banyan tree: the parent stock sends out its branches, these take root and in turn send out other branches, to take root and perform the same process, till a community or a nation may find shade and protection within its ample folds. The common school cannot qualify its own teachers. They require that system of training which is derived only from the higher institutions. There is little tendency in the popular mind to rise higher than the common level. Only as it is reached by those above it, will it make true advancement in the ascendant. Common schools without the College to sustain them, will not only deteriorate, but die. There is influence, also, from beneath. The connection is reciprocal, though the greater force is felt from above. The life of a tree is not preserved except in connection with its roots. The roots furnish what is elaborated in the sunshine, air, and open cope of heaven. They select the nutriment that is transformed into the woody fibre, that sustains the structure erect, that clothes it with verdure, and beauty, and precious fruit. Detach the roots, and there is no tree to be sustained. Detach the tree and its branches, and the vitality of the roots expires. The College cannot extricate itself, nor the lower institution, from this law of dependence. How preposterous the idea that the College produces a monopoly of education or fosters aristocracy. Those who receive a higher education, are not as a general fact the sons of the wealthy. Of the whole number of students in our Colleges, three-fourths are from families in moderate pecuniary circumstances. One-half, or more, are compelled to depend upon their own exertions for support. In the College they find what was denied them elsewhere. They enter a field of competition where rank is determined by the talents with which God has endowed them, and the industry with which they have plied those talents. Instead of *creating* the invidious distinctions of society, the College furnishes the means of overcoming them. In the true sense of the word, it is a *leveling* institution; but it equalizes not by bringing one class *down*, but by bringing another *up*. Thousands by this means have been enabled to surmount the barriers, which otherwise would have hemmed them in for

life, and have risen to the highest respectability and usefulness. Of all the civil institutions of the land, there is not one that embodies a more decidedly democratic element than the College. I need not say here what must be the influence of those thus educated scattered through community. They are both the patrons and the illustration of popular education. Without the lower grade of schools, they never would have been prepared for, or have felt the incentive to seek the higher. Received from the humbler walks of life, they go back to diffuse through society the aroma of true culture. Thus, as in Prussia, where the university is a great public interest, common school education is most general, and as a system, most complete.

I have thus sailed along the coast of this general subject, noticing only the head lands as they jut out into the sea, or those features which command attention. For want of time, I have not been able to penetrate the little indentations of the shore, the sunny bays and quiet harbors, or to examine the many objects of equal interest which lie remote in the interior.

What shall be the future of Knox College? We stand midway between the gently flowing Illinois and the majestic Father of Waters. As the eye looks North and South, East and West, it rests upon an elevated plane of unsurpassed fertility. A salubrious atmosphere floats over it. A teeming population begins to cover it. Cities and villages have sprung up. The spire of the church points to heaven. Literary institutions here and there dot the landscape. This population is to increase. These villages are to grow. These cities are to expand. These church spires are to multiply. And these institutions, or so many as shall be needed, are to continue. For all which shall contribute to the cause of true Christian learning, we wish success. But especially for this Institution, on which our hopes are centered, do we desire the greatest prosperity, the noblest enlargement, the widest patronage, and a brilliant future, only as she now is, and shall continue increasingly to be, worthy of it. Though remote

from the marts of commerce, and the great centers of art, wealth, and power ; though situated in the midst of an agricultural people, what a constituency may, ought, and I trust will, come around this Institution. Its conception was a noble inspiration. It was founded in the prayers, and watered by the tears, of Christian men. May it be a vine whose branches shall cover the land, a handful of corn whose fruits shall shake like Lebanon. God will bless it, and may we this day enter upon a new and prosperous era in its history.







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